

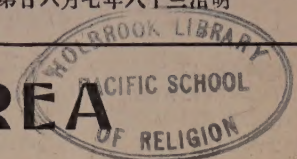
1915

Vol. XI.

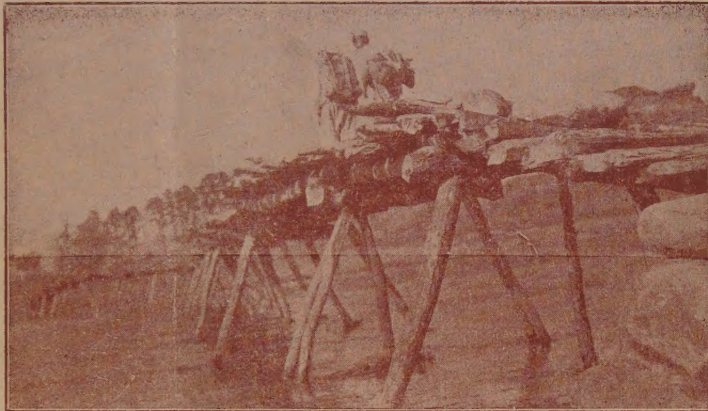
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# THE KOREA MISSION FIELD



KOREAN BRIDGE AND PILGRIMS.

KOREA

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1915

# THE KOREA MISSION FIELD

## A MONTHLY MAGAZINE.

**PUBLISHED AT SEOUL** in the interest of all the Evangelical Missions in Korea.

**EDITOR.**—Rev. ALLEN F. DECAMP.

**BUSINESS MANAGER.**—Mr. GERALD BONWICK, the Tract House, Seoul.

**ANNUAL SUBSCRIPTION**, including postage to any part of the world, one *yen*, or 50 cents gold, or 2/1 English Currency. Business matters and Subscriptions should be addressed to Mr. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by FOREIGN Money Order or ordinary Bank cheque. Please do not send stamps or Inland Money Orders.

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**SINGLE COPIES**, 10 *sen*; three of same issue for 25 *sen*.

**PRINTED** by FUKUIN PRINTING CO., LTD., Kobe, Japan.

## CONTENTS.

Editorial Notes.....	35
Bible Classes (Suggested Courses of Study) .....	37
Introductory Note .....	H. E. Blair. 42
Self-Support .....	Rev. A. G. Welbon. 42
Some Notes on the Korean Sunday School Problem .....	Rev. F. J. L. Macrae. 46
How I Became a Missionary (1) .....	J. B. R. 49
How I Became a Missionary, (2) a Southern Methodist .....	50
"Blessed are the Pure in Heart" .....	51
Filial Etiquette, a Korean Confucian Tract .....	Translated by Rev. C. T. Collyer. 53
Brevities,—Medical and Evangelistic .....	J. H. Wells, M.D. 54
Simple Faith and Earnestness .....	Miss N. R. Scholes. 56
Social Service in the Mission Field .....	J. H. Wells, M.D. 57
The Chaiju Work .....	Mrs. L. B. Tate. 58
Children's Corner .....	Mr. J. T. Hooker. 59
The Woman's Exchange.....	Mrs. J. U. Selwyn Toms. 60
Notes and Personals ...	62



# THE KOREA MISSION FIELD

VOL. XI.

FEBRUARY, 1915.

NO. 2.

## EDITORIAL NOTES.

The initial subject treated in this number "Suggested Courses for Bible Classes," is certainly of great local and also of great general interest.

It is of vital interest in Korea where so large a portion of time and strength is expended in the study of the Sacred Scriptures, which effort has developed three or four differing grades of Bible classes, leading up to Bible Institutes and finally culminating in the Theological Seminary. These different Bible classes are being correlated with one another and with the Bible Institutes, as shown in the December number of this journal, and the very weeks and months of the Korean year being new-calendared to attain an efficiency which shall attune them to the rythm of seasons, harvests and heavens, that Koreans may hear "The Heavens declare the glory of God and the firmament show His handiwork, day unto day utter speech and night unto night show knowledge."

The approaches to the Scripture Paradise having thus been carefully surveyed and plotted, it remains to plot the Promised Land of Scripture itself, in order to accomplish its quickest possession. Courses for Bible study are pertinent and timely because logical, so far as Korea is concerned. The author of the first article does not claim to announce ideal courses for Bible study, but simply presents the best ones he can, inviting criticisms which shall improve or supplant them by a better series, and so on until the best possible courses shall have been discovered and adopted. This goal, so important for Korea, cannot but be of absorbing interest to all mission fields whose workers are seriously attacking the problem of effective evangelization.

The November number of the Chinese Recorder is largely devoted to the marvellous evangelistic campaign begun last Fall through fourteen of the leading cities of China, which is emphatically characterized by "follow up work" through Bible classes taught by teachers who, during months immediately preceding, were specially trained for that purpose. Exclusive loose bait fishing has been found to be of little purpose, hence the change. These meetings were inaugurated at Tientsin, September 16th. The largest halls could not accommodate the thousands of students, gentry, and merchants who pressed for admittance. Special meetings for women students were also held. On the last day more than a thousand inquirers applied for admission to Bible classes that they might thus investigate the claims of Christianity.

The second week's meetings were held in the conservative capital city, Peking, where a great door and effectual was opened, and though



there were many adversaries yet, in answer to prayer, the Lord raised up many friends. President Yuan Shih K'ai received the speaker and expressed great interest in the meetings. Vice-President Li Yuan Hung gave the speaker a luncheon and asked him to address his family and his guests upon the topic, "Christianity the hope of China." The Minister of the Interior granted a site for the Evangelistic Pavilion, in front of the Imperial Palace, within the grounds of "the forbidden city." The Ministry of War granted two hundred tents from the army to make the pavilion rain-proof. The Minister of Education gave a half holiday to all the government students in Peking that they might attend the opening meeting, while the Minister of Foreign Affairs sent his representative to the meeting in person.

On the opening day four thousand students listened, with eager attention, to Mr. Sherwood Eddy, who on the third night spoke for an hour on Jesus Christ the only hope of China.

Over a thousand students signed cards requesting to join Bible classes for further instruction. Next day, at a special meeting attended by 1,500 school boys, 500 signed Bible class cards, and at a class meeting held the same day for gentry and merchants in another part of the city, out of the 1,700 who attended, 350 expressed a desire to study in Bible classes—"at one meeting held for inquirers who were deemed near the point of deciding for Christ, there were recognized one former governor, two generals, a private secretary to the President, the director of China's National Bank, prominent officials, a young non-Christian philanthropist who is providing free education for several hundred students, and distributing the Bible to hundreds in the Capital....."

Two hundred Chinese Christian young men have been normally trained to lead the Bible classes in conserving the results of these meetings."

The second and third articles of this number were first presented at the Kyungsang Evangelistic Conference, held at Taiku last June 28-30. (See introductory note Page 42) The article on self-support has not only a local but a world wide application in that it reveals the fact that fidelity in monetary matters will make any people vitally religious, all along the line, because "the love of money is a root of all kinds of evil."

Mr. Macrae in his notes on the Korean Sunday School Problem does not draw aside the curtain of inefficiency and non-effectiveness so much as he tears it down and burns it up. His suggestions as to breaking up fallow ground and putting in vital seed which will insure an abundant harvest—are encouraging.

Probably the great crowds of adult Koreans gathered into the churches in the past, have so absorbed the time and strength of the missionaries, for their conservation and development, as to have rendered impossible, hitherto, the adequate development of the Sunday School.

The author may be building better than he planned inasmuch as his remarks, and those of his associates of the Sunday School Committee which we expect will follow, may not only have wide foreign mission application, but pertinence also to home-land Sunday Schools.



## BIBLE CLASSES.

### (SUGGESTED COURSES OF STUDY.)

About two years ago the writer gathered courses of study for what is known as the "Big" Bible classes, district classes, church classes, men's and women's Bible Institute courses, and Sunday School Teachers' Training Class courses from four missions and nine different stations. The first discovery made was that not only was there no similarity in the courses of study between the stations of the same mission but that frequently in a given station no attempt had been made to correlate the courses of study of that station. In a country where the Bible class feature is as prominent and as vital as it is among the different missions in Korea, this is to be regretted. Though any study in Bible classes is worth while, even where there is no system, yet, if with a little system the student's interest in Bible study may be increased and his knowledge of Scripture broadened and deepened and made to grow naturally, the matter of a correlated system is worth while.

The courses suggested below are not final; they are the result of two or three year's study and are being used. They are given here in the hope of starting a discussion and of getting suggestions from others who have given the subject some thought and have tried something that is more or less satisfactory.

In making out the following schedule, certain principles were formulated. The reader should first consider whether or not the principles are sound; and second, whether or not in the courses suggested they have been followed. They are as follows:—

1. *That in each given course there ought to be a natural progression, giving the student a fairly rounded-out idea of the Bible as a whole.* (This can be true as to chronology—beginning, of course, with the New Testament, kinds of Scripture studied, and variety of subjects treated. No course need leave the student with a one sided view. He need not be told to what purpose the course has been selected).

2. *That the course in the next higher grade should be more difficult than the course preceding.* (The church class course should be easy and the Scripture selected naturally interesting whether the teacher be experienced or not. Ordinarily the student will finish the church course before the district course and the district before the station course, except those living near to the places where the last two are held).

3. *That each course should give the student a new set of studies to avoid repetition.* (Certain parts of Scripture are of such importance, however, that they have been repeated. The courses, as suggested, would allow the student who starts from the beginning and takes them in order, 30 years' progressive study. After any course is completed, additional years of other Scripture or topical studies may be added indefinitely).

4. *That the course should be measurably adapted to the time allowed for the class.* (This is usually four days for the church class, six days for the district and ten days for the station or "Big" general class. On



the whole it will be much more satisfactory to take a smaller portion of Scripture and study it well than to attempt to teach even the main points of a larger portion. However, it will be noticed that in certain parts of the courses suggested, especially in the station course, a considerable portion of Scripture is assigned on the supposition that experienced teachers will be able to select to their purpose).

5. *That, in general, of the three daily periods one should be a Gospel study—later substituted by an Old Testament poetical or a topical study—one a historical, and one an epistle—substituted later by a prophecy.* (In the Old Testament Prophecy and Poetical Books the attempt should be to teach choice selected portions with something of the historical setting and of the author, rather than a detailed study of the whole book).

6. *That in all classes and in all periods a direct study of the Word should be followed.* (Here there may be a great difference of opinion. Some may want to make the courses different in kind and introduce lectures on hygiene, preaching, family training, etc. But in general the results will be more satisfactory if some portion of Scripture is followed, teaching only what belongs to it. There is usually time for a special lecture hour and the evening service can be made evangelistic or inspirational as desired. The writer has known of the women in a class to request that the third hour be a study of the Word rather than lectures on hygiene, training of children, home-keeping, etc., which had been substituted on the theory that the women could not well study three hours a day).

7. *That the Bible Institute should train the teachers for the church classes and in part for the district classes.* (In the station or "Big" general class there are usually plenty of pastors, missionaries, and other trained teachers; in the district classes there are usually one or more pastors and some helpers who have had seminary training; but in the church class there is often but one helper and at times not that).

8. *That the course of study for men and women should not be essentially different except to insert a few books and subjects particularly appropriate for women's classes.* (This of course includes such books as Ruth and Esther, Old and New Testament women historical characters, and certain portions of Scripture teaching womanly virtues).

9. *That each subject should be fairly complete in itself, using a naturally detached portion of Scripture which in many cases can be given as a topical subject.* (This is not always possible in the Gospels, longer epistles, and larger prophecies, but measurably so).

The courses as worked out so far, are as follows, the Bible Institute courses being left for a separate discussion:—

## FOR MEN'S CLASSES.

Year.	Church Classes 4 days.	District or County Classes 6 days.	Station or "Big" General Classes 10 days.
1st.	Matthew 5-7. Bible Catechism. James.	Mark 10-16. Ten Commandments. I John.	Mark 1-9. Life of Christ (General). James.
2nd.	Matt. 8-10. Acts 1-5. I Cor. 8-11.	Prayer. Acts 13-21 (Paul's Journeys). I Cor. 1-7.	Matt. 1-4 (Early Life of Christ). Luke 1-4 (Christ). Genesis 1-11. I Cor. 12-16.
3rd.	Matt. 11-13. Acts 6-12. Titus.	John 1-6. Acts 21-28 (Paul & Rome). I Cor. 12-16.	Luke 5-9. Gen. 12-25 (Abraham). II Cor. 1-9.
4th.	Matt. 14-16. Gen. 1-4 (Adam). II Thessalonians.	John 7-11. Gen. 26-36 (Isaac-Jacob). I Thessalonians.	Luke 10-19. Exodus 1-19. I Timothy.
5th.	Matt. 17-20. Gen. 6-9 (Noah). Philippians.	John 12-17. Gen. 37-50 (Joseph). II Timothy.	Matt. 21-28. Exodus 20-40. Galatians.
6th.	Luke 22-24. Gen. 12-17 (Abraham). Isaiah 52-55.	John 18-21. Exodus 12-20. I Peter.	Psalms (Selected). Num. 10-21. Colossians.
7th.	Psalms (Selection). Exodus 1-6 (Moses). Joel.	Parables of Jesus. Deut 1-6. Rom. 1-5.	Proverbs (Selected). Joshua 1-12. Ephesians.
8th.	Proverbs (Selection). I Samuel 1-7 (Samuel). Micah.	Amos. I Sam. 12-16 (Saul). Rom. 6-11.	Leviticus. Judges 1-16. Hebrews.
9th.	I Kings 17-21 (Elizah). I Sam. 16-19 (David). Ezekiel 34-37.	Jeremiah 30-33. I Kings 1-10 (Solomon). Rom. 12-16.	Holy Spirit. II Sam. 1 (King David). Isaiah 6-12.
10th.	Rev. 1-3 (Seven churches). II Kings 2-8 (Elisha). Malachi.	Psalms 121-137 (Select). Ezra. Zech. 1-8.	Daniel. II Kings 17 (Kingdom divided). Revelation.



## FOR WOMEN'S CLASSES.

Year.	Church Classes 4 days.	District or County Classes 6 days.	Station or "Big" General Classes 10 days.
1st.	Luke 1-3. Bible Catechism. James.	Mark 14-16. Ten Commandments. I John.	Mark 1-4. Life of Christ (General). James.
2nd.	Matt. 5-7. Acts 1-5. I Cor. 8-11.	Luke 11-Prayer. Act. 13-21 (Paul's Journeys) I Cor. 1-7.	Matt. 1-4 (Early Life of Christ). Luke 1-4 (Christ). Gen. 1-11. I Cor. 12-16.
3rd.	Matt. 8-10. Acts 6-12. Titus.	John 1-6. Acts 21-28 (Paul & Rome). I Cor. 12-16.	Luke 5-9. Gen. 12-25 (Abraham). II Cor. 1-9.
4th.	Matt. 11-13. Gen. 1-4 (Adam). II Thessalonians.	John 7-11. Gen. 26-36 (Isaac-Jacob). I Thessalonians.	Luke 10-19. Exodus 1-11. I Timothy.
5th.	Matt. 14-16. Gen. 6-9 (Noah). Philippians.	John 12-17. Gen. 37-50 (Joseph). II Timothy.	Matt. 21-28. Exodus 12-20. Galatians.
6th.	Matt. 17-20. Gen. 12-17 (Abraham). Isaiah 52-55.	John 18-21. Exodus 32-35. I Peter.	Psalms (Selected). Numbers 10-21. Colossians.
7th.	Luke 22-24. Gen. 18-23 (Sarah). Joel.	Parables of Jesus. Deut 1-6. Romans 1-5.	Proverbs (Selected). Joshua 1-12. Ephesians.
8th.	Exodus 1-6 (Moses). Gen. 24-30 (Rebekah, Rachel). Ruth.	Judges 13-16 (Samson). I Sam 12-16 (Saul). Romans 6-11.	Leviticus. Judges 1-16. Hebrews.
9th.	I Sam 1-7 (Hannah). I Kings 17-21 (Elijah). Ezekiel 34-37.	Jeremiah 30-33. I Kings 1-10 (Solomon). Rom. 12-16.	Holy Spirit. II Sam. 1-(King David). Isaiah 6-12.
10th.	Rev. 1-3 (Seven churches). II Kings 2-3 (Elisha). Malachi.	Psalms (121-137 Selected). Ezra. Esther.	Daniel. II Kings 12-(Kingdom divided). Revelation.



On the above it may be remarked :—

1. Matthew has been used as the main Gospel in the church class course, John in the District and Luke in the General class because of the order of difficulty and because Luke is the more chronological. Mark, as is the custom almost everywhere, is put in the first year's course. The divisions in Matthew are not all natural as to chronological periods in the life of Christ, but it was thought better to so divide up the book rather than attempt too much in any one year. The last chapters of Matthew and of Luke have been interchanged in the church and station classes because of many difficult passages and more extended discourses in Matthew.

2. In the courses for women's classes Luke 1-3, Gen. 18-23, 24-30, Ruth, Esther, Judges 13-16, etc., have been introduced because of their appropriateness to women's classes.

3. Deut. 1-6 has been selected by way of review of the historical section studied in Exodus and Numbers.

4. In the District course for women's classes Ex. 32-35 have been selected because these important chapters have been omitted elsewhere. In the men's classes a complete study of Exodus is suggested, while in the women's classes only certain chapters are selected.

5. It is not supposed that any course can be followed strictly ; teachers will not always be prepared on the course as it stands and they will want to substitute preferred subjects. But if any station will make a constant effort to follow any systematic course, the student will be greatly helped and guided in his study without knowing it. Any course decided on will serve as a working basis.

6. Some may desire that the course in the Gospels in the station class be a detailed study of the "Life of Christ." But it does not seem practicable to attempt this until we get into the Bible Institute.

If the Editor of the Field consents it would seem desirable to let this article be anonymous, so that our readers will be able to think of the subject matter only. If a number will send criticisms, suggestions, substitutions, results of their own experience, etc., addressed to "The Korea Mission Field Bible Study Courses," the writer will be glad to review the replies in a future issue of the K.M.F. If entirely new courses on different principles are to be suggested, they would better be sent to the K.M.F. direct for publication: a little time and attention given to this important subject, an exchange of ideas and experiences, ought to be of great value to all our missionaries who have more or less teaching to do in Bible classes.

Principles on which to work are more important than the selections made for study ; correlation, progress, chronological order, a fairly comprehensive view of the Bible as a whole, a study of choice passages of poetry and prophecy, and emphasis on important historical characters are some of the principles the author had in mind in making out the above course. Exceptions may be pointed out where certain principles laid down have been violated but in the main they have been followed. May we hope for a fairly full discussion and if all are agreed may it be along the two lines suggested.—(a) fundamental principles and (b) the course that best fits the principles.



## INTRODUCTORY NOTE.

The Kyeng Sang Evangelistic Conference was inspired by a desire for a better understanding of the needs of our fields and by a desire for closer union of all workers in regard to methods and ideals in our endeavor to evangelize the district in the quickest and best way. Presbytery was to meet in Taiku July 1st so the three days previous, Sunday, Monday and Tuesday were spent in a thoroughly enjoyable social, educational and spiritual feast. A Committee arranged a program of papers on a variety of topics, not expecting the papers to teach, so much as to suggest, problems and possible solutions for discussion. Some very profitable papers were presented but for most of us the highest value of the Conference probably came from the free discussion, and the personal touch and better acquaintance with the friends from the various stations of the two missions working in this Province. Whether we learned much in detail or not at the Conference, two benefits we all got. We decided on a number of new ideals and found new courage to strive to attain them. The Conference was so profitable to all, that a permanent Committee was created to provide for future meetings. As a direct result of the Conference discussions the Committee drew up a list of item's pertaining to Evangelistic Campaigns, Classes, Sunday Schools, Self-support and the like and reports on the same are to be made at the 1915 Spring Conference as to progress made, so that by comparison we can obtain mutual stimulant and restraint.

H. E. BLAIR.

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## SELF-SUPPORT.

A. G. WELBON.

This subject which has been assigned to me, has until the last few months occupied very little of my time or attention. I have thoroughly believed in it and, until I began to look into the facts thought our people were making commendable progress. The more I have looked into the subject however, the more startling do the facts appear. There has not been time to go into it at all thoroughly and the few facts and conclusions in this paper are intended to be only starters in our discussion and further study of this subject.

Self-support is one of the three fundamentals set up as the standard of church efficiency. It is the most important of the three, for what glory would there be in propagating a non-self-supporting church? About as much as in paupers, weaklings, parasites and so forth, propagating their kind. Their glory would be their shame. So also with self-government. As long as the church is under the parental roof of its foreign paid propagators and instructors it can never, rightly, be said to be self-governing.



One of the first things, therefore, that we must have impressed on our minds as under-shepherds in the developing of a live, strong, healthy church, is the great importance of this subject. I know we all believe in self-support, but how much are we working at it? How much time and thought does it occupy in our study and teaching? How often do we bring the matter before our Koreans and point out the danger of using foreign funds? Are we not very much inclined to relegate to the future this very important part of our work, largely because it is easier to get money from our foreign constituencies than from our native? If such is the case, we have become infected by the deadly miasma of our surroundings, and have already entered the precincts of the Castle of Indolence, in the dungeon of which our Korean brethren are confined. We have entered not to release them, but to become fellow inmates. Or, perhaps, we have been unduly influenced by another more commendable attribute of our natures. We are greatly inclined to look with pity on the great poverty of this people so that we do not at all, or only half-heartedly, urge on them the principles of self-support. If so, we are like the Korean grandmother who thinks so much of her first grandson that she carries him around on her back so long, that the child never learns to walk, and getting so little of the exercise that his physical nature craves, finally pines away and dies.

We are not to do things simply because they are the easiest. Neither are we to let our pity control our judgment. Such things will make ourselves and our people weaklings and quitters. Following such lines have brought our Korean brethren to their present deplorable mud hut physical existence.

Following such lines in our spiritual teaching will, just as sure as God's word is true, bring this people to like spiritual conditions.

What this people needs is just this principle of self-support. It is the key which will unlock the disgraceful dungeon of Castle Indolence. Without it they will never leave the castle. Let us consider how this people came to be in such a condition. The deep reason is as old as the race. Our first parents were given enough to do and to have, but, like many of their posterity, they went off on a sight seeing expedition with the evident intention of getting something for nothing, and easily fell a victim to the tempter, who is always looking for just such people. Then too, the vast majority of the people among whom we work are, and have been for many generations, a peculiarly servile class. They like to have, and most of them do have, someone on whom they may lean and to whom they may go for financial help in every time of need. They have been helped and helped until they have lost the power of looking ahead and planning for any emergency or any regular work such as self-support demands. They can give, on the spur of the moment, after listening to an appeal and be generous to a fault. Their giving, like their living, shows no plan, thought or effort. They like special collections, and if pressed and permitted, would give everything in sight. But self-support is more than giving, it involves the power as well as the willingness to give. Therefore, before this work can be

put on any sort of a permanent basis, the long standing habits and character of this people must be changed. To the writer's mind the best way to accomplish this is to take advantage of the "expulsive power of a new affection" in their lives, and their great faith in God's Word and preach and teach strongly, systematic, individual giving. Self-support will not only change their giving but, what is more, it will increase ten-fold their every effort, so that they will be better preachers, prayers and students of God's Word. It is really surprising the number of ways and means they have of raising money for the Lord's work, following largely their old customs and not coming out into the Scriptural way and making it their business to give regularly and proportionately.

Let us look for the moment at the power of proportionate, systematic, individual giving. For a concrete subject, let us take the Taiku field, which, so far as the writer knows, is the best giver in south Korea. Supposing the 10,000 odd adherents in this field could be led to give systematically for 300 days in the year, thus excepting 52 Sundays and 13 holidays, the small sum of 1/10 of the price of a very poor Korean meal each time they ate, what would be the result? The cost of an ordinary meal in this city is 10 and 12 *sen* and in some of the country districts of this territory it is as much, but to be sure that we do not go above the cost to the ordinary member, let us take the lower amount and cut it in half; then remember we may also double the result without increasing the small gift very much. 5 *sen* a meal is 25 cash, and one tenth is the smallest Japanese coin in circulation in Korea. Let each one of these 10,000 lay by each meal even this small amount, and at the end of the year, leaving out 65 days, we would have 45,000 *yen*, or more than 33,000 *yen*, above what was given according to last year's printed report. Double it, and you would have an amount more than seven and a half times what this district gave to all objects contributed to by the church.

Now when you take into consideration that outside the food price there is clothing, house furnishing, doctor's bills, taxes, etc., these people are not giving more than 1/100 of their income, even counting the vast majority of them to be the very poorest.

The increasing of the revenues of the church, however, is the smallest part of the benefit derived from self-support. Self-support and tithing are in essence one and the same, for we can not have self-support without tithing, and tithing will give self-support. Self-support and tithing not only furnish the church with all needed revenues, but also, in a special way, enlarge the power of giving in an ever increasing ratio. It sanctifies and consecrates all that one has to God's service. Giving then becomes just as much an act of worship as praying or preaching. It not only sanctifies and consecrates the means one has, but also the time and talents, so that one is bound to put zeal and fervor into all that he does or plans to do in material as well as spiritual things. It regards indolence, shiftlessness, shabby work, as sins, which, if unrepented of, bring their inevitable penalty, mud hut existence. It keeps one from spending his money for that which is not bread, and his labor for that which satisfieth not.



Our Christian Koreans are already beginning to spend more on foreign nick nacks, toys, useless things, than in their church work. The failure on the part of Christendom to give heed to this part of God's plain teaching has developed that hydra headed monster which is to-day consuming the larger half of the world's wealth, viz., tobacco, the saloon, the brothel, vicious amusements, etc. These people to whom we have been sent are at the parting of the ways and are looking to us as their spiritual leaders to guide them aright. The inevitable coming in of Western civilization and material development will be made a blessing or a curse. If the "almighty dollar" is consecrated to Him who gave it and put to right uses, it may be, must be, an effective means by which this people shall be brought out from their present most deplorable physical, mental, moral and spiritual condition. It must, however, be earned, saved, and used by these people. It must not come from the outside. The wealthy church at home may build great universities, colleges, academies, high schools, churches, even residences, for this people, and by so doing put them in a worse condition than they are in now. But by following out these principles of self-support these people will, with their own God-given hands and brains, do all these things for themselves and be made into a clean, vigorous, and virtuous people through the doing of them.

We must set our faces like a flint against this great inrush of foreign funds which is threatening to still further pauperise a pauper people. We must inspire this people to carry as much of this burden as they possibly can. The carrying of it is absolutely necessary to their strength and growth. Nothing can take its place any more than my watching you in your vigorous exercise will make me an athlete. When the children of Israel came out of the house of bondage they each carried a load of precious things which was a part-payment for their years of unrequited toil, and they spoiled the Egyptians. Among all the records of their murmurings there is no record that they ever complained that this load was too heavy. It represented the precious things of Egypt, a part of which at least, was later consecrated to the worship of Jehovah. Let us give this people a vision of the Promised Land which awaits them right here in their own country. Let us get them to see what a glorious future lies before them in the coming out of this house of bondage, and in the building up of all these institutions which are for the betterment of the race, with their own hands and brains: get them to dignify all labor: get them to see that labor and the means derived from it, the daily round the common task, may all be rendered into most acceptable worship to Him who has worked hitherto, and still works. Then, and only then, will they be fitted to render that more perfect and acceptable service in the greater and more glorious future beyond. We need to preach quite as often from the text "Six days shalt thou labor and do all thy work" as from the text, "Remember the Sabbath day to keep it holy." Just so sure as we do not lead this people out into a higher plane of physical living, still keeping the bright visions of their glorious possibilities before them, just so sure will they fall under the growing

temptations and attractions of a worldly life which will appeal most strongly to their indolent natures.

If we can get them to step out upon the precious promises and magnify God's word and "Prove Him herewith and see if He will not open the windows of heaven and pour out such a blessing that there shall not be room to receive it," they will overflow in ever increasing volume till this whole land shall be dowered with "the blessing of God which maketh rich and addeth no sorrow," and the Korean church will give the world an example in Biblical giving as well as preaching, praying and the study of God's Word.

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## SOME NOTES ON THE KOREAN SABBATH SCHOOL PROBLEM.

F. J. L. MACRAE.

It would be doing a great deal of injustice to a large number of earnest Christians to say that the church was not doing her duty to the children, but I earnestly believe that we should be wrong if we were to say that the church was adequately meeting the problem of the Christian training of the child.

Now I know it's quite an easy thing to make broad general statements like this, of a negative character, but it is not so easy to substantiate them. However, let us see the problem and glance rapidly at how it is being met.

First of all, the church of the future lies with the children of to-day and roughly speaking the church of the future is in our Sunday School to-day.

May I be pardoned a personal note. I worked for three years in Glasgow in the worst slum district of that great city as missionary of a large institutional church; I met hundreds of people and had fellowship with hundreds of Christian men and women in other missions. I can recall, at a generous average only, at the most, about five in every hundred who came to Christ without having heard of Him first at home or in the Sunday School. There are a thousand, perhaps ten thousand, children in that city who never go to Sunday School, but it was those who had early training to whom the call of Christ's love made the final successful appeal. The Sunday School is, therefore, the greatest recruiting ground of the church.

How is the church realizing this? I believe about ninety percent of the church's members at home have come from Sunday School and yet I understand it is computed that between seventy and eighty percent of Sunday School pupils drift away. These are not dead figures but living realities and indicate that the Sunday School does not mean to the majority of its scholars, the natural door of entrance to the church.

Again, the teaching in the Sunday School is inadequate. I should



say that it is at least two decades behind the day schools. There is little or no attention paid to the training of teachers.

It is only about five years ago that authorities woke up to the fact that our uniform lesson was neither educationally nor religiously correct.

I know perfectly well that Sunday School work in America is, in a certain way, further ahead than in British lands just as in Britain the Methodists are away ahead of the Presbyterians; it is largely a matter of temperament, I suppose. But does the advance, amount to very much? We have children's days, large rallies, class competitions and so forth, but are children being won for Christ? Is the Sunday School making it impossible for a child to go out into the world, out from the door of the church?

But enough has been said. The next question is, is the Church in Korea adequately meeting the problem?

I was able to find no statistics about Sunday School work in Korea that would be worth anything but I suppose if these were called for, as they have been this year, most of the churches would solemnly return one school.

But does that really mean that there is such a number of institutions worthy, in any sense, of the name of school? I do not think so. There are, I believe, twenty-two Presbyterian Stations in Korea; let us be generous and say that, on an average, there are four good schools connected with each; that is, there are eighty-eight; does anyone claim that these are sufficient for the 144,000 adherents of the church?

However, as statistics are depressing always, let us get away from them. The problem of the Sunday School lies chiefly in the country centres far away from such light and learning as the missionary can bring. In the Station centres the school gets more or less attention from some foreigner, and it usually falls—as good work nearly always does—to the women foreign missionaries to do a large part of the teaching. Here, the schools begin with more or less regularity, they go more or less conscientiously through a set form of lesson and contemplating these schools we heave a sigh of relief and try to persuade ourselves that all is right.

But what about the country schools? The schools of the little far away churches in the mountains where hardly a person can read and where the burden falls on the leader whose only qualification above his fellows is perhaps some more ripe experience and some more enthusiasm, there is no real "school" there, the afternoon meeting is only another preaching service. I'm not overstating this, I know, and we simply must realise the absolute importance of *studying* the Word of God, not listening to sermons on it. I'm sure this Korean church is over preached to and under taught. I expect when we begin to think of these little places we become uncomfortable and try to think of other things. I know I do.

Now I don't want to paint a too gloomy picture. We have, I recognise the loving Spirit of the Father brooding over these little ones and teaching holy and wondrous truths to people's hearts by means of the poorest, halting words, but we haven't any right to lean back in our

chairs and leave the work to the Holy Spirit; we have got to do this work, somehow, ourselves and it seems to me that we must do it soon.

I have said that the problem lies chiefly in the country school, but it doesn't lie there alone, for the organized, perhaps highly organized Station school, has its problem. Perhaps it is too early yet to estimate rightly any drift of scholars away from the church, but that the possibilities of such a drift are there, none will deny. Is the Station Sunday School the evangelizing agency that it should be? I presume that every month we are getting nearer to the time when the bulk of the conquests of the church will be amongst the children of the land. Soon, perhaps, we will be admitting to the Sacrament of the Communion children who were baptized in infancy and gradually the numbers will increase; in view of this are we using the Sunday School to bring in non-Christian children?

I expect we should all confess failure there. And yet I believe that, should present no difficulty.

It is comparatively easy to state the problem. I suppose, as far as I have gone, you agree with me, but the question is, what is to be done?

As you know there is a Sunday School Executive Committee. We have got out a number of lesson helps each year and each year some criticism has been levelled at them and these have, it seems to me, been fairly just, but what is needed is not criticism but help and pushing. I know as a member of the Executive, that I feel as if we had to be pushing the general body of missionaries rather than the other way about. The Executive are in a blind alley, as it were, perhaps mainly because so few of the missionaries have had time or training or are willing to prepare these lessons.

What is needed most, is not great scholarship but an understanding of educational problems combined with a whole-hearted devotion to the Master. We must all feel grateful to the people who have given earnest thought and time to this work, but the work should be done by more people. I am just afraid that most of us would confess that the lesson helps are very little help to us. Possibly some of us read them religiously every week chiefly to get words for the Sabbath's teaching. This should not be. It's the fault not so much of the preparer of the helps but indirectly it is due to the haste with which they are prepared and to the heavy work which these people already have to carry. It seems to me that the Quarterlies are not doing what they were intended to do. Speaking as a member of this body I think the Executive should be urged to get still more people to share in this work.

The Quarterlies are not to help teach the classes but to help the teachers to teach the classes which is quite a different thing.

And this brings one to the important point and one on which our discussion will turn.

How are we to make effective teachers of the Koreans, especially in the country churches? The real difficulty lies there; they have no idea of teaching children and haven't even a consciousness that there is such a thing as the child-mind.

I think the need is for some literature in Korean on teaching and some



simple educational problems. It may be that gradually Koreans will rise up who will understand the matter.

I think there should be many courses in Pedagogy in the Theological Seminary and elsewhere. We should contemplate in our outlook the time when Koreans themselves will prepare lesson helps in this country. Furthermore, there is room for everyone who is interested to study the Eastern child nature. Too many of us, who are interested in the problem, think along the lines of the Western child's nature development. I know nothing about the development of the child along psychological grounds but it seems to me as if the Eastern child develops differently from the Western. It would be valuable if some one who has had that training should study the problem and give us information. But we can all do a little along these lines, and possibly from Korea shall come a book that shall be valuable to all foreigners who are facing educational problems in the Orient.

Again, the Executive are wanting a General Secretary for the work; that is good and his services will be valuable: but what is more needed is, that each mission and station face the problem in their own districts and by interchange of ideas solve the problem throughout the county in the wisest and best way.

Let me close with what I began; this is a desperately important business and the sooner the church and chiefly, at present, the missionary body takes it up thoroughly and earnestly the better it will be. We daren't leave things as they are, and it is for the church of the future we must think.

#### QUESTIONS:

Divisions of Classes.  
Uses of Quarterlies.  
Training of Teachers.  
Study of Eastern Child Nature.  
Non-Christian Children's Schools.

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## HOW I BECAME A MISSIONARY.

(1)

J. B. R.

While still a young girl I was interested in missions and missionary literature, missed no opportunity of hearing addresses by returned missionaries, and often wished that I might have the privilege of carrying the Gospel to some of those in the darkness of heathenism.

But home duties seemed to claim me, and as I had no opportunity for special preparation for the Foreign field I felt that I had no real call to this work. However a time came when, while waiting on the Lord to receive His guidance as to my future, His call to serve in the Foreign mission field came in a manner that I could not mistake.

It was while listening to an address given by a lady worker of the China Inland Mission, that the conviction came that my Saviour wanted *me* to go to one of the more distant parts of His Vineyard, and that I must be willing to go *anywhere*. Before the close of the meeting I was able to say "Wherever Thou leadest I will follow." Then as I continued to pray for further guidance, I was shown that it was not in China, as I at first thought, that I was to serve, but in Korea.

Under the guidance of the Holy Spirit, as I believed, I went to the pastor of the church of which I was a member and told him how I was being guided. He listened very sympathetically and thoughtfully, and the outcome was that my application was sent in to the Foreign Mission Board of our own church, accompanied by an offer from my home congregation, to provide travelling expenses and salary. So I was appointed to Korea, where a brother and his wife had preceded me by two years, and I can truly say with the Psalmist—

"The lines are fallen unto me in pleasant places."

## HOW I BECAME A MISSIONARY.

(2)

### A SOUTHERN METHODIST.

I have been very interested in reading the first instalments of the "calls" to the Mission Field, and am rejoiced to see that there are others who have had something of the same experience I had—"against a strong natural inclination."

In my childhood days the Mission field was not put before the young in the many attractive ways it is now; there was very little literature, and none of the many societies that weekly and monthly put the field in the most interesting light, both to the Sunday School, and the many young peoples guilds; therefore I never remember being specially drawn to it. My earliest recollections were in the atmosphere of Christianity, and I never remember the time when all our interests were not centered round Christian work, in Church and Sunday School. Every day in the week had its services, Sunday included; teaching twice in the Sunday School, church service twice, two open air meetings, and always a six o'clock prayer meeting to begin the Sabbath day. Monday prayer service, Tuesday Endeavour, and so on through the week. Hence we were as a family all busy in the work, and I saw no necessity for a change.

My first "call" came in the form of an engagement to be married, and the gentleman was promised to the mission field whenever and wherever God opened the way. My dear father's first remark to me on hearing of my promise of marriage was—"are you prepared my girl for the separation, and the work in the foreign field?" Although I never remember feeling "the call" I took that in the literal sense of being one, and was ready when the way opened.



We were married but the way did not open, so we entered ministry at home to work and wait until God made the way plain.

India was the first place that seemed to be opening up for us, and we were willing and ready to go, but after prayer for direct guidance and waiting on the Lord, the way closed, and a single man went in our place. So we just shouldered the Church work again and settled down to wait. We often thought that perhaps God was testing us to see our willingness to go, and so it seemed, as the call to Korea came from the most unexpected quarters, without the slightest seeking on our part, and we sold our home, said farewell to our much loved church, and the home folk, and had sailed within the short space of six weeks. If we could only realise in our daily life that it is for us to be "in the Spirit" ready and waiting, doing meanwhile those things that are always ready, I am sure we should far more often hear "the call" that God has for each of us.

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## BLESSED ARE THE PURE IN HEART.

It was rather in a spirit of derision that we called him Simon at first, by reason of his exceeding simplicity, but now it has come to be a name full of affection and respect, and though we sometimes are compelled to laugh at him still, more often we are abashed by his wonderful, transparent goodness. The Helpers of the Australian Presbyterian Mission were gathered together in Chinju for their annual classes in November 1913 when one Saturday a man was brought into the Hospital, quite mad. His brother, an unbeliever who brought him, said that he had been mad now for twenty days and do what they might no one could cure him. It appeared that Ee Sebang was a Christian, but though he had preached earnestly and with much persistence he had not been able to convince any of his fellow villagers but, on the contrary, had drawn a great deal of persecution on himself.

The form his madness took was to imagine that the day of Judgment had arrived and, ever since the attack had come on, he had been calling night and day on every one to repent. The doctor said he might be cured but it would take time and he and his brother would need to stay in Chinju indefinitely; the brother replied that the rice was standing in the fields waiting to be cut, he was a poor man and could not risk the loss of his crops; he was sorry about his brother but he would need to take him back. Then some of the helpers who had heard the tale came forward and said they would like to help, and offered to take charge of Ee Sebang, saying they would subscribe enough among them to feed him and would pray that he might be restored.

So it came about that the annual classes had another student, a fragile little man in very ragged clothes and with rather wild eyes and expression. At first he was a good deal of trouble and rather a disturbing element but day by day, thanks to the atmosphere of love and prayer that surrounded him, his mental condition improved, until just

twelve days later he came to do some light work in our garden. We noticed that he brought his Bible and hymn book with him and when his work was done we found he had forgotten them; fearing that he would be very distressed we sent them down with our man who met him coming up, almost broken hearted, to search for them. "Oh," he said, "I have committed a great sin. I have left the good God behind and gone down to my house alone," "No," said Kang Sebang, our man, "God is in your heart, you could not leave Him behind and go alone." "But," persisted Simon "these are His good words and He is in these words, so I must have left Him."

A few days later his wife followed him down from their distant country village. She is a big rough woman, almost repellently uncouth, but at this time she was solemnized into something finer than her usual self. She told us the whole story from the time five years ago when Ee Sebang had bought a gospel from a colporteur. He read it through and found it strange, much of it quite incomprehensible, so he read it again and this time found that it was wonderfully true but still he did not understand it all, so he inquired until, at last, he found a little group of believers some ten miles away and with these he met and learned much that helped him. So he believed, but neither his wife nor his fellow villagers would hear his preaching and all combined to call him "that mad fellow."

The little group, his one help, was disbanded and so Ee Sebang stood alone, serving with his whole heart the God he loved. Always he kept the Sabbath; on that day he refused to do any work and worshipped God none the less fervently because alone; but one time through some mischance he lost count and forgot which day was Sunday and for weeks he worried and tried to decide which day it was; he asked everyone but no one knew, until at last a Christian trading woman came to that out of the way corner and she was able to tell him and set his mind at rest once more. His wife said that he had gone on after that in quite a normal way until one night he had gone out in a thunderstorm and had remained outside, all night, praying, saying that the lightning was the light of God's coming on the Judgment day, and from that time on he had been quite out of his mind. The woman who is a very much lower type than her husband in every respect, except physically, was quite impressed at finding him sane again and said "I used to call him mad too, but I'll never do that again, and I too shall believe." Thus it was that Simon came to be our gardener and general handyman. His quaint ways and sayings often make us laugh, as when he said before going away for a few days "Now don't be too sorry that I am going away, it's only my circumstances that make me leave the Pueens, but I'll soon come back."

But his actions are finer than his words. He is exceedingly poor, and his wife, a dirty, thriftless woman, is not one to make the best of the little they have, and yet one day, not long ago, he brought a tin that had been a milk tin but was now elevated to the dignity of money box, and in this he said there was a little gift to God; "I don't know how much there is," he said, "and I am ashamed that there is so little, but I ate a



little less and put in something when I could." In that tin there were forty cents much of it in cash and copper coin, but some ten *sen* pieces were there, and ten *sen* is the third of a day's wage in these parts. He uses this money as a fund with which to buy books which he takes and distributes to any who will accept them and listen to his preaching. One time we found him haranguing half a dozen of the wood-carriers on market day. He came away greatly elated, several had taken Gospels and promised to read them; "I must preach to them," he says, "who will, if I don't?"

And so day by day as we see Simon at work we feel it is true that such as he do, even now, see God.

## FILIAL ETIQUETTE.

### A KOREAN CONFUCIAN TRACT.

TRANSLATED BY REV. C. T. COLLYER.

The Emperor U-Jai-sun (2255-2205) gathered his disciples together and as follows taught them the principles of Filial Etiquette.

Father and son must be on good terms. Sons must rise at cock-crow, bathe themselves, comb their hair, put on their kwans, dress themselves and put on their big belts. When properly dressed they must present themselves before their parents and inquire of them whether the room is warm and everything is to their comfort.

There are many ways in which a son is to serve his parents. If their bodies itch he is to scratch them. When they wash, to hold the bowl so that the parents may bathe in comfort and when ready for it to hand them the towel. To respectfully inquire what they will take to eat, and then with honor to serve the meal, to wait until a portion of the food is eaten so as to ascertain whether it is to their taste and then to retire. After the meal both son and daughter-in-law should go to the parents to learn from them whether there is anything they wish done or errand to run.

When nothing has been given them to do, to remain where the parents are so that they may receive their orders. When spoken to, always to reply in humility and never to "answer back." If sent on an errand to go quickly. In all matters to be obedient and faithful as well as respectful.

When parents desire to lie down, to prepare the place for them after inquiring in which direction they will lay their feet.

The young people are to receive their clothes and fold them, to place their shoes and walking-stick in such places as can easily be found and where there is no danger of the old people stumbling over them.

There are a number of things that must not be done in the presence of a parent,—to yawn; to peep about; to blow the nose; if the body is cold not to don extra clothes before them; however ones body may itch, not to scratch it; and never to laugh at anything unless the parent laughs.

Nothing belonging to the parent to be taken or used without permission. If a neighbor comes to borrow anything, to ask permission to lend it before actually doing so.

Etiquette requires that a son shall neither sit on a higher level nor in front of a parent; that he shall not stand or walk immediately in front of them.

The daughter-in-law, because she is the son's wife, is to serve just the same as the son. She is to wrap her head in a black cloth and to wear a hair pin. She is to sleep in the house with her parents-in-law and be careful to make no noise. Always to be obedient to them. Frequently to ask after their comfort and their health, and in all respects to honor them.

It may be said that the reverence of parents is similar to the carrying of a bowl full of water, unless much care is exercised the water will be spilt. In like manner unless much care is taken in doing all things respectfully and correctly an offense against the parent is committed.

If told to do a thing that may seem impossible to perform, it is nevertheless necessary that the attempt should be made. "When there is no voice, not to listen, and when there is no presence not to look."

One must always be dignified and do all things in the spirit of respectfulness.

Confucius has said that during the lifetime of the parent the child should go no long distance away, and should never refuse to obey an order, to which may be added,—“No matter how busy one may be or even if eating one's rice, the call of a parent is to be immediately responded to.”

Chung-cha says, “do not forget to be happy if your parents love you, if your parents hate you do not complain. Even though your parents say that which is offensive to you, reply meekly.”

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## BREVITIES.

### MEDICAL.

In the early days of my practice I had the Governor of the Province as a patient. He was suffering from inflammation of the eyes and quite severely. By the use of cocaine and other remedies I felt sure of quickly curing him. On one of my visits I noticed a somewhat different medicine and asked what it was. He informed me that it was Korean medicine and that he was using it in one eye and my remedy in the other and watching to see which eye would get well first!

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In my over two hundred operations for the removal of cataract I have had some thrilling scenes especially when one, blind for years, suddenly sees. Usually, recovery of sight is gradual and no spectacular scenes are witnessed, but once we had a scene which, for dramatic and



delightful results, could not have been bettered by a novelist. The woman saw plainly the moment the cataract was removed and shouted her joy in no uncertain tones.

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The beginning of a large church due entirely to one woman converted in the hospital is one of the star incidents in the experiences we have had ; but it is exceeded in numbers in that all the churches and a strong work in the big island off northern Korea, is due to a man converted in the hospital and who, without suggestion or assistance, went back to his home and converted his neighbors.

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The most dramatic experience in my surgical work occurred when operating for the removal of a thyroid tumor the patient suddenly, without warning, gasped stretched and died. The husband was called in and seeing her dead went out crying. In closing the wound and removing the numerous clamps, imagine our surprise to note, after all methods for resuscitation had failed, a return of color, blinking of the eyelids and shortly the resumption of normal breathing and heart-beats. As several doctors were present witnessing the work the dramatic features can all be corroborated. The husband was called back to see his restored wife, but having seen her dead he refused to come until urged and brought in. The explanation is that, in the deep dissection necessary, the pneumogastric nerve was grasped by a clamp, and heart, lungs and stomach quit work for the time being.

J. H. WELLS.

#### EVANGELISTIC.

##### A KOREAN CHURCH DEACON.

One's first impressions of the man are not promising. His face is rather heavy and expressionless, and as you talk to him you are confirmed in your surmise that he somewhat lacks intelligence. By and by you discover that he is deaf in one ear. But he is the deacon in one of your country churches, and you can't help coming into contact with him—and besides, it is a very short time before you find that he has a warm heart with a special place for the foreign moksa who has come so many thousand *li* from home to help his people. Then by and by you hear his story—not from him but from another who knows him. Seven years ago neither he nor his parents were believers. He was far from it, indeed—a mighty drinker of the Korean wine—a rough blustering sinner—even treating his parents with dishonour, and giving them great concern. Then, somehow, he came to believe in the Jesus doctrine. His parents tried to stop this newest prank of their worthless son—but soon the change for the better became too evident, and in the end the parents both followed his example and themselves believed. That was seven years ago. Since that time he has never gone back. He is known by all for his straight living—no “sool” drinking, or gam-

bling, or worse—no discourtesy to parents, nor even any of the old blustering style, now. Instead of that, he is courteous and gentle to everyone, and even humbles himself to use “high speech” to a young schoolboy and the like. As for active work, he uses every opportunity, and makes them, to persuade others to come to his Master; and long since he has made it his habit to rise early every Sunday and go to each Christian household for a friendly visit, persuading would-be maligners not to miss the service.

“Have this mind in you which was also in Christ Jesus, who..... emptied himself, taking the form of a servant.....”

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## SIMPLE FAITH AND EARNESTNESS.

N. R. SCHOLES.

It is just a tiny village nestling cosily amongst hills which are covered with pine, chestnut and persimmon trees loaded with fruit, and here and there rice-fields which this year have yielded a bountiful harvest. Before we reached the place, the Bible-woman had given rather discouraging accounts of the building in which the Koreans met for worship, and where we should live during our stay in Kwee-tami, and her look of pleased surprise as she saw the church freshly plastered with mud, with clean mats spread over the floor, was quite amusing. As we settled down after lunch to become acquainted with the women and girls and to begin our studies, we surveyed the assembled group. There was the leader's wife, a middle aged woman, with her three little girls and a tiny baby boy who, she said, owed his life to the great goodness of God who had given her back her strength in answer to prayer. Near her sat a small delicate sister-in-law married last year when she was only fourteen years of age, even as Koreans count age, really only twelve or thirteen years old; the leader's wife hastened to assure me that she was married before they became Christians and knew that it was wrong to marry so young. Then there was a sweet-faced little woman who had become the mother of a tiny daughter only four days before, and who simply could not stay at home and miss all the study and excitement of the visit when she had never seen a foreign woman, before. Two young, healthy looking women full of rough earnest zeal in their belief completed this tiny group. They were all very ignorant with the exception of the leader's wife who could read, but they were so eager to learn. They told us how the brother of the leader's wife had heard the Gospel about a year ago, how he and his wife became earnest Christians, and at last gathered a little band of believers round them; how they met every Sunday and Wednesday evening in a believer's house, and he became the leader. Last year the rice-crops failed, and this man and his family were half-starved and so poorly nourished, that when a malignant fever attacked one of them last June, they had no power of resistance and the whole family died,—father, mother and two children. Then an elderly man who



had attended the services for two Sundays, died of the same complaint, but so peacefully, because of his faith in Jesus Christ. Soon after when the two year-old daughter of a Christian succumbed, the non-Christians said, "To become a Christian means death," and for a while they gave the believers a hard time. Some of them became discouraged and dropped away, but the late leader's brother-in-law came forward and did his best to fill the vacant position. He gave his large house and helped to alter and improve it till it became the fine building in which we were, while he and his family moved into a little low house in the same yard. God has comforted them in their sorrow, He has helped them to stand firm and grow strong under petty persecution and ostracism, and now they beg for help and teaching, that they may know the deep meaning of His wonderful word. Can you not understand how we appreciated being able to help them a little, and how we were helped by their simple faith and earnestness?

## SOCIAL SERVICE IN THE MISSION FIELD.

J. HUNTER WELLS.

Foreign missionary work is a form of social service. The elevation of the people out of their erstwhile physical inconvenience and miseries is what makes a strong appeal to the supporters of foreign missions. The conversion of unbelievers, if it does not elevate them in other than moral and religious lines is, to say the least, incomplete. "Go and wash and then present yourself to the priest" is as significant as it is sensible. Mission stations have been established and gone on with assigned work on evangelistic, medical and educational lines and, indirectly, have accomplished more in unassigned than in the direct work just as individuals perspiring over some assignment, have had more influence,—both negative and positive in the way they have worked, than by the work accomplished. I sometimes think that the example of a good deaf and dumb person, man or woman, would effect as much, if not more, than a garrulous linguistic expert. "Actions speak louder than words" everywhere but especially louder on the mission fields. These kinds of reflection emphasize the need of more organized social service in our missions. The classical forms of medical and educational effort since they are so well provided by the Government, should be reduced and more attention paid to the rank and file instead of to leaders. We hear a great deal about the *future leaders* and very little about the rank and file. The "holler" for trained leaders makes me think that the highest leaders in history were not what we call "trained." "How knoweth this man letters, never having learned" is the first question they, the scholars, asked of the Greatest Leader earth ever saw or heard of. Peter was a greater than Paul if the issue is forced; Luther greater than the Pope whom he defied; Wesley greater than the learned Archbishop of England of his time, and Moody than Briggs or other of his learned contemporaries. But these big names are in the plea for clean bodies, clean houses and clean towns. Christians

usually clean up their bodies after conversion whether told to do so or not, but they do not clean their houses and towns. Some towns and even mission stations, where the Christian constituency is a majority are but little different hygienically than in their pristine pigstye state. This is a plea for Christian village improvement associations that the effort made by the itinerating missionary may be rewarded by better living in that section. Have them trim the eaves of the thatched houses, cultivate flower gardens, even if the flowers are potato blossoms and cabbages, dig drains and improve their paths and roads. When this much of social service is done the next stages will come naturally.

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## THE CHAIJU WORK.

MATTIE INGOLD TATE.

Six years ago the native church began work in Chaiju-Quelpert—the large island South of Korea. One of the first seven ordained native ministers—Yi Moksa—was sent down there with a helper and Bible woman. They have done good work and there are now eight meeting places on the island and ninety baptised Christians. We accompanied our good friends, the Nisbets, on a trip to the island recently to see something of the work and to lend a helping hand. We were there a little more than two weeks being detained several days longer than we expected by a severe storm.

Mrs. Nisbet and I taught a class for the women forty-nine of whom were enrolled, and they did good work. Mr. Nisbet and Mr. Tate taught a class of twenty-five picked men and at night evangelistic services were held and these were well attended by orderly and attentive crowds, there being from 250 to 400 present every evening. The weather was exceedingly hot and the meetings were held in the church yard under a canopy. The Christians were faithful in hunting up and bringing to the meetings their heathen friends and several expressed a determination to become Christians. The Christian constituency impressed us as being an unusually fine body of men and women, and they say that it is not easy for the Chaiju people to renounce heathenism and become Christians but that when they do so decide cases of discouragement and falling away are extremely rare.

We noticed some customs different from the mainland—the women and girls go about apparently as freely and naturally as with us; still, they have a curtain in the church separating the men from the women. They rock their babies in a kind of basket cradle and sing them to sleep. The Chaiju people seem to be naturally good singers and the congregational singing there is unusually good. Let us not forget this interesting work and people in our prayers.

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## CHILDREN'S CORNER.

## TWO STORIES.

J. T. HOOKER.

Since I've been asked to write some stories for the Children's page, I've been thinking about those who will read and those written about. There is a vast difference in the lives and surroundings of the two parties whether child or adult. The children who will read remember from their early childhood learning about Jesus, singing about Jesus, going to Church and hearing about the great love of God. The ones about whom I'm going to write remember only different kinds of heathen worship; sacrificing to idols of wood and stone, and praying to those who hear not. In Korea thousands do this sort of thing daily, they do it because they do not know better, while thousands now believe in Jesus and worship God just as we do.

To teach those who do not yet know Jesus we have a Korean who goes around selling gospels and other parts of the Bible, and preaching to all he meets whether on the road or at their homes. This man is called a Colporteur and hundreds who become believers and most Churches established are results of his unceasing efforts and labor of love. Hence you will at once see he is a very important man; he is employed and paid by the Bible Society. With a packet or bag of books strapped over his shoulders he goes forth day after day, from village to village where here are no Christians, preaching the Word of God to those who know not Him. It was one day when there were several Colporteurs and a foreigner working together that the following stories occurred. The order given was, "Don't miss a house." So on this day when a certain Colporteur came to a house looking ever so old and almost ready to tumble down and he remembered the order that he was to go to every house, he went and asked if there was anyone at home. An old man, frail and feeble came to answer the call; it was evident he would not remain long in this life. The Colporteur, after a few kind words of introduction, commenced to preach to him the glorious message, told him about Jesus and His love. The story was new to him; true he had heard about the Jesus doctrine but had never met anyone who knew much about it. Very eager to know, he listened attentively to the story given by the Colporteur. Soon the Colporteur brought from his bag a set of four gospels and gave one for the old man to examine. The Colporteur continuing said that the book contained more than he had said about Jesus. The old man still showing many signs of being interested, the Colporteur asked if he would buy the four gospels; he asked the price; the Colporteur answered "one *sen* (half a cent) each." The old man answered that he had no money but was eager to read about Jesus and was sorry he could not get a copy. The Colporteur suggested that some grain be given in exchange for the books. The old man, looking very pitiful, said, "I've nothing in the whole world, there is just the wife and I with no sons or daughters." While he was

saying this he remembered he had a mother dog who had some puppies; there she lay with her little ones all cosy and snug when the old man suggested to the Colporteur he take a puppy for a gospel. The Colporteur could not be troubled in carrying around a puppy all day but seeing the old man's desire gave him a copy of the scriptures.

It was in the same village that another Colporteur came up to a man working away in front of his mud cabin. After the usual introduction, he commenced to preach, explaining that he was a Christian and had come to tell him about Jesus; also urging on him to believe. During the time spent with this man interesting him in the books and in Jesus there had gathered several children around the Colporteur, who all were listening eagerly as they had not heard anything like this before. This Jesus doctrine, about Jesus who opened the eyes of the blind and unstopped the ears of the deaf, who did many wonderful things even forgave men of their sins. After hearing all this the man said "Oh, yes, I'll be glad to purchase these books," and went into the house for the money. While he was gone, one of the little girls asked, "Have you been to our house?" pointing to the house across the way, "Yes" said the Colporteur "but they didn't buy as the man was out" "Well, then, please don't go away, my mother is at home and she don't know about this Jesus doctrine and your books." Off she runs home to tell her mother all she has heard. Back came the man who gratefully received the books and gave to the man the money and also a little fruit. After the farewell salutations of "Go in Peace" the Colporteur went to the house of the little girl. There he stands outside listening to the conversation between mother and daughter. She says "These books tell of one called Jesus who came to make people glad, to forgive sins, to cure the sick, to make the blind to see, and when we die to take us to the garden of joy." "Oh" said the mother "You don't want to be troubling about such things. Who can forgive sins without sacrificing to the evil spirit, you must not have anything to do with such things, you are too small." But the little girl was not to be put off like that; she persisted and finally got four pennies (two cents) and out she came with her heart glad because she could buy and learn to read and get to know the Jesus doctrine. The Colporteur and all those who heard the story prayed for that little girl, that God would use her to lead many to Christ.

## THE WOMAN'S EXCHANGE.

MRS. J. U. SELWYN TOMS.

Some helpful outlines have recently been received at The Exchange and now await the use of those needing them for helpful suggestions. As the number of copies of each is limited, the secretary asks that every person receiving a "help" will copy it and return the original at their earliest convenience. There are no other requirements connected with this "Exchange," which exists for mutual helpfulness.



It is earnestly desired that anyone having prepared a good work, will send several copies to the "Exchange" for the use of some who may be in need of such help. The Exchange returns thanks to all those who have so contributed.

The following is a complete list of helps that may be had upon application to Mrs. John F. Genso, Seoul, Korea, who will be acting secretary during the absence, on furlough, of Mrs. J. U. Selwyn Toms.

#### BIBLE STUDY:

Studies in Mark for 1st Div. country classes for women contributed by Miss Best.	
" " Luke Chap. 1-6, 2nd Div. country classes for women "	Mrs. Blair.
Lessons from John	Miss Best.
Study of I. Thess.	" " " " " " " " Mrs. Bernheisel.
Studies in Rev.	3rd " " " " " " " " Miss Best.
Studies of Ruth	" " " " " " " " Miss Butts.
" " Joshua Chap 1, 2	" " " " " " " " "
Studies in I. John	" " " " " " " " Miss Best.
Study in Hebrews	" " " " " " " " "
Selected studies in Proverbs	Miss Mills.
Mark "Passion Week" Chap. 11-16	Miss Mills.
Character of Jesus	" "
Five Lessons in the Life of Christ	Mrs. L. B. Tate.
Home Study course on Mark with instructions also in English.	Mrs. W. C. Erdman
Outline on I. Samuel }	Miss Erwin.
" " Kings }	
Rules for Bible Teaching	Mrs. H. M. Bruen.
Home Study course on Genesis	Mrs. Whiting.
" " " " Life of Christ }	

#### TOPICAL STUDIES:

Topical studies for Catechumen women.....Mrs. S. A. Moffett.

Topics	{ Sin.	Hope.
	{ Repentance.	Love.
	{ Forgiveness.	Holiness.
	{ Salvation.	Grace.
	{ Faith.	Prayer.

Commands of Christ .....Miss Mills.

A Study about God .....Mrs. L. B. Tate.

" " Sin.....Mrs. Daniels.

"Outline of the Catechism .....Mrs. Daniels.

#### PRAYER STUDIES:

The Lord's Prayer (morning prayer study) .....Mrs. Moffett.

Morning Prayer Topics.....Mrs. Holdcroft.

Six days course on Prayer .....Mrs. Owen.

Six prayer lessons .....Mrs. Owen.

#### PRACTICAL TALKS:

Food and its preparation .....Mrs. Moffett.

Practical talks prepared by.....  
 { Miss Butts,  
 { Mrs. Bernheisel.  
 { " Wm. Blair.  
 { " Mowry.

Popular Subjects for Evening Meetings }  
 Study and Obedience of the Word of God } .....Mrs. Moffett.

## EDUCATIONAL:

Department for Girls Schools.....Miss Wambold.  
 Outlines used in classes in Pedagogy in the Normal Teachers' Class in Taiku.

## MISCELLANEOUS:

Certificate given as a reward to those who stayed from the first to the last day of the big city class in Taiku.

Helpful words to use to unbelievers who offer excuses.

Note.—Please keep this copy as additions only will hereafter be noted.—  
 (Secretary.)

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## NOTES AND PERSONALS.

Grace Luella Harmon was married to Edward Mercinus McGary, at the home of the bride's parents, in Illinois, U.S.A. on October fourteenth, nineteen hundred and fourteen. Mr. and Mrs. McGary at once faced Korea-ward, and arrived in Seoul about the middle of November.

Mrs. McGary takes up her former duties as director of the Musical Department of Ewha Haktang, but will be assisted by her cousin, Miss Lola Wood, a new missionary who has come to Seoul for that purpose, having arrived Dec. 5th, 1914.

Mrs. W. M. Baird, after an absence of about a year in the United States, visiting her children, especially, who are there acquiring an education, arrived in Korea December 5th.

In the party with Mrs. Baird were Miss Lola Wood, Dr. and Mrs. Tipton, who reinforce the Presbyterian Mission, North, and Miss Maude V. Trissel, who for several years taught the school for 'missionaries' children in Pyengyang and now, after a year's sojourn in the United States, returns as a regular member of the Methodist Episcopal Mission, North.

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Mr. and Mrs. William C. Allen and Mr. William B. Harvey, prominent members of the Society of Friends, of Philadelphia, Pa. spent several days in Seoul, late in November, conducting meetings in the interest of International Peace.

Mr. Allen is connected with several International Peace Associations, and the ministry of these brethren was helpful in every way. They visited and addressed not only the Seoul Union Church and mission schools of our city, but also native churches, and government schools.

In this dreadful war-time everybody felt hospitable toward the evangelists of Peace.

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We are sorry to state that Rev. F. K. Gamble and family, of Songdo, for necessary reasons, feel constrained to leave Korea for their home in the United States of America, during the present month, for an indefinite absence. We trust the way may open for their early return to Korea and to us.



There are very many of her friends in Seoul as well as all over the country who will be interested to know that Miss Burpee, who was Community nurse in Seoul for two years, and who gained such a splendid name both for her medical skill as well as her upright Christian character, has been accepted by the Canadian Force serving at the front, and is now on active service right in the front of the great fight. May Our Father give her His protecting love and bless her labours, both in nursing, and speaking for her Lord.

In a recent letter Miss Burpee asked to be kindly remembered to all her many friends in Korea.

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The Seoul Union Church sent 155.03 *yen*, its Thanksgiving Collection to "The Widows and Orphans Fund," The Christian Herald, Bible house, New York City for relief of sufferers by the European war. Rev. V. R. Turner, of Wonsan has collected from his station 27.00 *yen* which has been sent to the same fund. Possibly other stations, will be pleased to learn of the address of above named "Relief Fund," and join in this effort.

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We call the attention of our fellow missionaries, at this time, to the importance of extending the circulation of the K.M.F.

We especially recommend "The Forward Step" plan which contemplates that each one of us missionaries, through the active coöperation of a personal friend, shall canvas his home-land church for new subscribers. This plan when thoroughly worked has given most satisfactory results, the lowest number secured in a church being five and the highest number sixteen. The latest return was a list of eight new subscribers.

A word to the wise is sufficient; Are you wise?

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Will contributors kindly note that the offer of copies of the "K.M.F." at special rates to contributors, made in our columns a few months ago, now lapses as it does not seem to meet any urgent need.

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The first arrivals in the New Year were Dr. and Mrs. Trice who spent the first few days of January in Seoul and then proceeded to their appointment at Wonsan in connection with the Methodist Episcopal Mission, South.

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**AN INVITATION** has been extended to the **AMERICAN BIBLE SOCIETY** to set before the readers of the **KOREA MISSION FIELD** some facts concerning its work in Korea.

This month there is only sufficient space to call attention to the well-known fact that when the first Protestant missionary families came to Korea in 1885 they brought with them a supply of Gospels especially prepared for the Korean people by the **AMERICAN BIBLE SOCIETY**. From the beginning of Protestant missionary work in Korea until the present the **AMERICAN BIBLE SOCIETY** has year by year carried on its work, and no year has seen a greater circulation of Scriptures than the year 1914.

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